THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die" (EZEKIEL 18: 21).

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A MESSAGE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

GOD is no respecter of persons, but is the same yesterday, to-day, and forever" (Acts 10: 34-5; Heb. 13: 5-9). Therefore, the gospel of our Lord Jesus Christ is the *only, one, true, everlasting plan of eternal salvation*, the same to all people in every age of the world. "But though we, or an angel from heaven, preach any other gospel unto you than that which we (the apostles) have preached unto you, let him be accursed" (Gal. 1: 8), that gospel whose ministers are described by Paul as apostles, prophets, etc. (Eph. 2: 19-22; 4: 11-16), and whose spiritual gifts, wisdom, faith, knowledge, healing, miracles, prophecy, divers kinds of tongues, etc. (I. Cor. 12th chapter), are always found to follow those who receive the gospel Paul and the other apostles preached, and taught by *revelation* to Paul (Gal. 1: 11, 12). Our God is the God of Abraham, Isaac, and Jacob, who created man in His own image, conversed with Adam and Eve, Enoch, and Noah; who told Noah how to build the ark; talked with Abraham, and ate food prepared by him; gave power to Moses, by miracles, to lead Israel out of bondage in Egypt, through the Red Sea and wilderness to the promised land; "who shall speak unto the wicked in his wrath"; in short, the same that spoke through His prophets in all ages, and who, in His great love for us, "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3: 7). And surely the Lord has a very great work to do in these last days: the gathering together of all things in Christ, the restitution of all things, etc. (Acts 3: 19; 21).

The apostles asked our Savior what should be the signs of His second coming and of the end of the world. After telling them of the wars and other troubles (that are upon us now), He said, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). This is the gospel which was restored to the earth "in the last days" by the angel John saw "fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14: 6); the "gospel of the kingdom" Daniel saw, that the God of heaven would set up in the last days. Read it. "And in the days of these kings [kings, mark you, later than the Roman kingdom of iron] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever" (Dan. 2: 44). We here put forth the claim that in a general way, the Church of Jesus Christ, and the Kingdom of God, mean the same thing, asserting that the scriptures abundantly justify the claim.

Now, what are the officers of that church (kingdom)? Let the apostle Paul answer. "Now therefore ye are no longer strangers and foreigners, but fellowcitizens with the saints, and of the household [kingdom] of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2: 19-20); "and he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers: for the perfecting of the saints; for the work of the ministry; for the edifying of the body [church] of Christ," [not bodies or churches of men], till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man" (Eph. 4th chapter). Where is the unity in the hundreds of differing, so-called Christian churches of modern times? What has all the wisdom of all the popes, cardinals, bishops, vicars, and other divines done in the last eighteen hundred years towards perfecting and uniting the professed followers of Christ? Let every reader answer for himself. Verily the wisdom of men is foolishness with God, for all this ministerial family, created by the wisdom of men since the apostles and prophets were martyred, and without any authority from God, say, "we need no more prophets, visits of angels, miracles, or revelation from God," in spite of the Scripture which says, "Where there is no vision [from God] the people perish [in unbelief]"; and that other Scripture which says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (I. Cor. 12: 28); and, further, that those officers and gifts were placed in the church, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness,

whereby they lie in wait to deceive": but grow up into one body [church] fitly joined together by that which every joint [officer or gift] supplieth, etc. (Eph. 4: 14-32).

Candid reader, does any one, modern, Christian church, or all of them, answer Paul's description? What have all the ministers of modern churches done to keep the people from being "carried about by every wind of doctrine"? On the contrary, have they not greatly increased the division and confusion? How? Again let the prophets answer: "Because they have transgressed the laws, changed the ordinances, broken the everlasting covenant" (Isa. 24: 5). "having a form of godliness, but denying the power thereof"; "teaching for doctrine the commandments of men; "for the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and be turned unto fables; "ever learning, and never able to come to the knowledge of the truth"; "whose priests teach for hire and divine for money" (see Epistles of Paul to Timothy).

How different the teachings of all these modern preachers from those of our Lord and His Apostles!

John (the Baptist) "came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins," warning the people to "bring forth therefore fruits [works] worthy of repentance" (Luke 3: 3-8). Do modern ministers teach that baptism is for the remission of sins, and that works or obedience to that law is necessary? Or do they teach that your sins are remitted without baptism, and that the righteous obedience of our Lord is all that is necessary, if you will only confess Him; or, in other words, if you believe that He was baptized, and thus entered in at the straight gate (or door), you need not follow His example, but follow every man his own way, or climb up any of the ways that men have invented. O vain and foolish doctrine! "But wilt thou know, O vain man, that faith without works is dead." Our Lord said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3: 5). We must be born of both the water and the Spirit to make a complete birth, and the water is the first half. You can be half-born into the churches of men, but you must be wholly born, to be a member of the Church of Jesus Christ. Ananias said to Paul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins" (Acts 22: 16), and Paul taught, "Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," but if we have not "been planted together in the likeness of his death," how shall we rise "in the likeness of his resurrection?" and thus be freed

from sin, and live with him (Rom. 6: 3-6)? Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. * * * And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized" (Acts 2: 38-41). All of this is perfectly applicable to the present generation. And I testify to all who read this, that it is vain and foolish for any preacher of any church, to teach that baptism by immersion in water for the remission of sins is not essential to salvation, for no man or woman can be born of the Spirit, or receive the gift of the Holy Ghost, as promised by Peter, without first repenting of his, or her, sins, and being baptized for the remission of sins.

Someone will say, "I was baptized when I was an infant"; but sprinkling infants is not baptism. Sprinkling infants, or adults, is an institution of apostate Christianity, hundreds of years after Christ. There is nothing in the holy scriptures to justify it, and, furthermore, it is an abomination in the sight of the Lord. Well did our Lord say, "Many shall strive to enter in (to the kingdom of God), and shall not be able"; because people are saying, "All roads lead to heaven"; "We are all aiming for the same place": "One church is as good as another if you believe in Christ, and live a good life." If there is any truth in such statements, the Master must have made a mistake when He said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 14).

The gift of the Holy Ghost, or birth of the Spirit, is received through the laying on of hands, after the cleansing ordinance of baptism has been obeyed, but the ones who administer these holy ordinances must be called of God by prophecy and by the laying on of hands: "and no man taketh this honor unto himself, but he that is called of God, as was Aaron" (Heb. 5: 4). Philip preached the gospel to the people of Samaria, and baptized those who believed; then Peter and John went down: "Then laid they their hands on them, and they received the Holy Ghost" (Acts 8: 17). Paul found some disciples at Ephesus whom he had reason to believe had been baptized by some one who was not authorized of God, so he baptized them again, "and when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19: 16).

Proofs could be brought from many historians, aside from the Scriptures, but I will not weary the reader with more than two quotations. Tertullian, one of the Latin fathers, writing in the second century, says: "After baptism succeeds the laying on of hands, with prayer, calling for the Holy Ghost." Cyprian, a a writer of the third century, says: "Our practice is, that those who have been baptized into the church should be presented, that by

prayer and imposition of hands they may receive the gift of the Holy Ghost."

The Lord promised all those who believed the apostles' teachings and were baptized, that certain signs should "follow them that believe; In my name shall they cast out devils, they shall speak with new tongues: * * * they shall lay hands on the sick, and they shall recover" (Mark 16: 17-18): and the 20th verse reads, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." These signs will always follow those who obey the teachings of the Lord and his authorized servants, as surely as effect follows cause. The Lord promised those who entered in by the door of baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, that they should receive the Holy Ghost, and that it should lead them into all truth, show them things to come, and reveal the things of the Father unto them (John 14: 26: 15: 26: 16: 12-15), and if the things of the Father were revealed unto them, would they not receive the spirit of prophecy? "The testimony of Jesus is the spirit of prophecy" (Rev. 19: 10).

Why do not the ministers of modern churches teach the doctrines that Christ and His apostles taught? The answer is simple: Because all those who held authority from Jesus Christ to teach His gospel and administer the laws of the kingdom, were put to death during the centuries of persecution that began with the crucifixion of the Savior, and continued until all who had held any authority from Him, were slain, and the authority to act for God was taken from among men. All the authority that any man has since then is that usurped or assumed by that power, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. * * * And for this cause God shall send them strong delusion, that they should believe a lie: that they all be damned who believed not the truth, but had pleasure in unrighteousness" (II. Thes. 2: 4-12), as prophesied by Paul. The same power that Daniel saw by the spirit of prophecy, "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time" (Dan. 7: 25), or until the God of heaven should set up a kingdom which shall stand for ever, and which Daniel likened unto "a stone cut out without hands, which smote the image (the power that wore out the saints)" and "became a great mountain, and filled the whole earth" (Dan., 2nd chapter). Thus men were without authority from God, until it was restored to the earth in the nineteenth century by messengers from heaven. Any reasonable person who will compare the organization—"changed" officers and doctrines of the churches of men—carefully

and prayerfully, with the prophecies of the Old Testament, and the teachings of Christ and His apostles in the New Testament, as I have pointed out, will be convinced that what I have written is true.

The reader will now naturally ask, What about all the good people who have died without being baptized for the remission of sins by one having authority from God? And we reply: this condition is provided for in baptism for the dead: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead"? (I. Cor. 15: 29). This ordinance, and other holy ordinances for the living and the dead, are performed by the living for the dead, in holy temples built for this purpose. The knowledge of this vicarious work, and authority to do it, was restored to the earth in these last days, by the prophet Elijah. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4: 5-6). This was fulfilled April 3rd, 1836 (See Doctrine and Covenants, Sec. 110).

Now let us see how the authority to act in the name of God, and for Him, which was lost through the death of His authorized servants, and the departure from the faith once delivered to the saints, as already set forth, was restored to the earth in these last days, in fulfilment of prophecy. In the year 1820 A.D., a youth lived with his parents in the State of New York, U. S. A., who, during a great religious "revival," became very anxious to know which of the churches was the right one for him to join. They all claimed to be right, yet their preachers differed and quarrelled with each other. The young man did not know what to do; but, while reading the New Testament, came to this scripture, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him" (James 1: 5). He believed that scripture. So one bright spring morning he went out into a grove where no one would see him, and this is his own account of what took place: "I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue, so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great

alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other — *This is my beloved Son, hear him!* * * * I asked the personages who stood above me in the light, which of all the sects (churches) was right, and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in His sight; that those professors were all corrupt; 'that they draw near to me with their lips, but their hearts are far from me: they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.'"

About three years and a half passed, during which time most of those who had heard of the young man's vision, made fun of him, and were angry, even as Joseph, who was sold into Egypt, was ridiculed and hated by his own brothers. However, this young man, like the other, knew he had not been deceived, but had really seen the vision.

On the night of September 21st, 1823, he decided to ask God for wisdom, and here is his account: "While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. * * * He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; * * * He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this [the American] continent, and the source from which they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. After telling me these things, he commenced quoting the prophecies of the Old Testament (see Mal., 3rd and 4th chapters; Isaiah, 11th chapter; Acts 3: 22, 23; Joel 2: 28)." This vision appeared three times during the night, and occupied the whole night, and again the following morning. The same day (September 22nd) the angel showed him where the gold plates were deposited, and allowed him to see them, but would not allow him to touch them, and made an appointment to meet him at that place one year from that date, which meeting was repeated each year until September 22nd, 1827, when the plates and the instruments prepared by the Lord for their translation were delivered to him. About two years later, three good and

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 18, 1917.

EDITORIAL.

ARABIA, A NEW KINGDOM.

A PIECE of history, incident to the great world war, is the rise of Arabia to the proud position of an independent kingdom.

Last spring the dusky sons of Yemen revolted and drove the Turks out of Mecca, whereupon they elected Husein Ben Ali king. Through his minister for foreign affairs, Shereef Abdullah, he is now asking the powers of the world for recognition for his new monarchy, and a standing in the family of nations. In the note sent to the governments of the various countries, it is pointed out that, under Turkish rule, Christians, Mussulmans, and Druses have been the victims of injustice and torture, but that under the new king, who has been exalted to the station he now occupies because of his loyalty to his country, the blessings of enlightenment and justice will be disseminated all over the Arabian peninsula.

Undoubtedly the Entente allies will recognize the new monarch; but the neutral powers can, presumably, not do so at once, without giving offense to Turkey. It is possible, however, that the civilized powers of the world will take the view that the government which is responsible for the massacre and almost total annihilation of the Armenian race has forfeited its standing among civilized governments, and that they will decide to recognize Husein Ben Ali as a protest against the most damnable outrage of this barbarous conflict. In that case, the independence of Arabia would be recognized before long by all the governments of the world, except the Sublime Porte and its friends.

Arabia is the peninsula situated between the Red Sea, the Arabian Sea, and the Persian Gulf. It has an area of about 173,300 square miles, and a population estimated at something over a million. The chief towns are the so-called holy cities of Mecca and Medina, and Jeddah on the Red Sea.

The Arabs are the descendants of Abraham, through Ishmael. Sarah, as all Bible readers know, gave Hagar, her Egyptian "handmaid," or rather slave, to Abraham, and she became the mother of Ishmael. Later, when Isaac was born, Abraham, following a suggestion by Sarah, repeated as a command by the Lord, "cast out" the bondwoman; that is to say, he gave her her liberty, and she went eastward into the country now known as Arabia, in all probability her native country, though she had been given to Sarah when Abraham and his household sojourned in Egypt.

Ishmael became the father of twelve sons, called princes, or chiefs of tribes, and from these the Arabians descended. The Lord gave the promise that Ishmael and his descendants should be blessed, because they were the children of Abraham, and one blessing is this, that they have been preserved as a distinct people till the present time, like the Jews, notwithstanding all efforts to subdue them.

Of Ishmael it was predicted, "His hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren" (Gen. 16: 12). Bishop Newton shows from history how this remarkable prophecy has been fulfilled. The Hagarenes, Saracens, and other tribes of Arabs, are the descendants of Ishmael, and have always retained a great veneration for Abraham. In all ages, they have been a hardy race, subsisting very largely on plundering strangers. They defied the efforts of Persians, Greeks, and Romans to subdue them. In the sixth century of our era Mohammed arose, and under the influence of his religion, they conquered a large part of Asia and Africa, and a considerable portion of Europe. The Turks have never succeeded in subduing the Arabs completely, though they have claimed suzerainty over them. They have paid large sums of money to Arabs for the privilege of visiting Mecca as Mohammedan pilgrims, and the Wahabees, a religious sect, have several times threatened the Turkish empire. It is not impossible that the revolt of the Arabs this time is the beginning of the end of Turkish dominion. Armenia will probably become a Russian province. Palestine may become a Jewish state again. The Turks will then be compelled to confine their rule to a rather small area in Asia, their original home.

J. M. S.

EVERY child should have mud-pies, grasshoppers, tadpoles, frogs, mud-turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water-lilies, woodchucks, bats, bees, butterflies, various animals to pet, hay fields, pine cones, rocks to roll, sand, huckleberries and hornets; and any child who has been deprived of these has been deprived of the best part of his education.

A fragrant bee-hive or a plump, healthy hornet's nest in good running order often becomes an object lesson of some importance. The inhabitants can give the child pointed lessons in punctuation as well as caution, and some of the limitations as well as the grand possibilities of life; and by even a brief experience with a good patch of healthy nettles, the same lesson will be still further impressed upon him. And thus by each new experience with homely, natural objects, the child learns self-respect, and also to respect the objects and forces which must be met.—LUTHER BURBANK, in *The Training of the Human Plant*.

A MESSAGE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Concluded from page 39.*)

true men bear this witness: "And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon: * * * and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it * * *." And eight other men bear this witness: "Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, Jun., the translator of this work, has shewn unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, * * * And this we bear record with words of soberness, that the said Smith has shewn unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen; and we lie not, God bearing witness of it." This is the fulfilment of John's prophecy (Rev. 14: 6, 7).

On May 15th, 1829, while Joseph Smith was translating from the plates, and Oliver Cowdery was writing for him, they came to the subject of baptism, and wishing to understand it more fully, prayed unto the Lord. To quote their words: "While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying: 'Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins.' * * * He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and that afterwards he should baptize me. The messenger who visited us on this occasion and conferred this Priesthood on us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us." This promise was fulfilled a few weeks later.

Isaiah prophesied of a people who should be brought down, and should speak out of the ground; and of a book that should be de-

livered to one who was not learned, and that the Lord would proceed to do a marvelous work and a wonder (Isaiah, 29th chapter), and Ezekiel also saw that there should be two records made, one for Judah and the house of Israel his companions (the Bible), and another for Joseph, the stick of Ephraim, and for all the house of Israel his companions (Book of Mormon; Ezekiel, 27th chapter), and these scriptures are literally fulfilled in the coming forth of the Book of Mormon, which was published for the enlightenment of the world, and the confounding of false doctrine, in the year 1829.

Reader, have you ever read the Book of Mormon? Our Lord once asked His apostles, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it" (Matt. 16: 13-18). What is this rock? It is revelation—a sure knowledge—from God; not an opinion of mortal man. This agrees with Paul's testimony: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (I. Gal. 1: 11, 12). So, then, the Church of Jesus Christ is built on the solid rock of revelation from God.

It was by revelation from God, and authority of the holy Priesthood, conferred by messengers from God by His command, that the Church of Jesus Christ of Latter-day Saints was organized on the 6th day of April, 1830. It was not organized by the wisdom, learning, or authority of man, or it would probably have been called the "'Mormon' Church," or the "Smith Church," or the "Gathering Church," as other churches of men are named. I could continue indefinitely citing proofs that Joseph Smith was inspired of God, and that what the people of the world call "Mormonism" is the gospel of Christ restored to earth with all its simplicity, gifts, authority, and power; but surely I have said enough to cause earnest seekers after truth to look into this message for themselves.

As many thousands of others have borne witness, so now I bear witness unto all who read this epistle: That God the eternal Father is the Father of the spirits of all men, even as Adam is the father of the bodies of his children; the same All-wise, All-powerful, All-merciful Father; that Jesus Christ, the only begotten of the Father in the flesh, is the Savior of the world; and that the Holy Ghost is the infallible witness of the Father, and the Son, and of

the truth of all things; that they are three separate and distinct personages, yet perfectly united in will, power, and purpose; and that Joseph Smith is the duly authorized representative of God to usher in "the dispensation of the fulness of times"—a preparatory work to the second coming of our Lord Jesus Christ to reign in glory on the earth, and I conclude with the promise of the Lord: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7: 16, 17). Amen.

Nelson, England. JAMES T. B. MASON.

HAS THE WORLD COME TO THIS?

"DR. WILLIAM J. ROBINSON, editor of a medical publication, says: 'Magazine writing is essentially dishonest writing. To be a success as a popular magazine writer, you must first of all paint in lurid colors, you must disregard or minimize facts which are contrary to your thesis, and you must speak with the aplomb and finality of judgment which admit of no discussion, as if your statements were accepted universally by the scientists of the whole world. Such articles appeal to the public, and are, therefore, sought by the editors. But write a moderate article, without epigrams and exaggerations, honestly presenting the present status of the subject, explaining that certain points are still in doubt, that authorities of equal competence entertain opposite views about it, and the chances are ten to one that your article will be rejected.' Successful magazine writers cannot be intellectually honest. We do not know a governor of a state, the president of a college, or the occupant of any other big position, who is. Every man in business finds it necessary to be an intellectual coward and suppress his honest opinions. Every man has private opinions, the result of his honest thinking, he dare not assert. The pretenders map out foolish programs, and the people, who are also pretenders, accept them."—*The Independent*.

If this is true, the world needs the gospel of Jesus Christ for regeneration and for salvation from the clutches of hypocrisy and falsehood. But if it is true that hypocrisy rules in the editorial and business offices, in the centers of learning and the seats occupied by the executors of law, it is no wonder that Truth is walking about like a vagabond without a home in the world; or that, like Osiris, it is cut to pieces and scattered to the four winds, so that its lovers must seek it laboriously everywhere.

THE man who has begun to live more seriously within begins to live more simply without.—PHILLIPS BROOKS.

THE REVOLUTION OF RELIGIOUS THOUGHT.

THE "God idea" has been had by all peoples for many ages, though crudely expressed by some. Each expression, no matter how crude, has held credence for a while, and then has come revolt. People have reasoned together, and the result has been the formulating of a more reasonable creed, to which they then give homage. And so has the human race, in its search after God, progressed toward the idea of the true God.

Mohammed, dwelling among a people who, in their blindness, worshipped wooden images, which they would anoint with oils and greases, reasoned with them: "Your idols are not gods; they are only miserable bits of wood." And he sent forth his cry, "Allah akbar! God is great! There is one God over all. We must leave all idols, and look to Him." So Islam was born, and one hundred and eighty millions have, in twelve hundred years, expressed the "God idea" of Mohammed.

So does revolt evolve new thought, more compatible with reason.

History repeats itself, more or less, although the repetition may occur in a different hemisphere, or part of the globe. When religious thought has proved itself impotent in its control of the baser instinct and passions of human nature, then people begin to look to that system of thought. It sometimes takes an earthquake to awaken some people to the fact of its impotency, and sometimes a mighty world-war. But sometime, somewhere, people are going to awake—in a body—to the fact that "manufactured religions" do not satisfy the divine impulse. "Man cannot go to God," but God can come to man. The "mountain would not come to Mohammed; so Mohammed went to the mountain." More reasonable, isn't it?

God says, "Come, let us reason together." Reason is the handmaid of religion. And when Christendom begins to reason rightly, then the revolt of Christendom will follow "the revolt of Islam." And the revolt has even now had its birth-pangs. The religious world is in travail, and many bastard systems will be born; but the true religion will blossom forth and begin to fill the whole earth. It will at first "work as a leaven," and ultimately "leaven the whole."

The "roar of cannon" now drowns the "still, small voice," but when the noise shall cease, then "shall the voice of the preacher be heard in the street." Voice is intelligent, noise is unintelligible.

The minds of men are in tumult, so that they think not on things religious; but when peace, with its calm, shall again solace mankind, then shall men begin to meditate on their ways, and the smoke and flame of destruction will have cleared away, and men shall see clearly the ravages of war. When the sectarian preachers rise up again and preach the word, "Love thy neighbor as thyself,"

then shall their people ask, "Who is my neighbor?" and the word shall be made known that "All flesh is thy brethren, even thy neighbor."

Then shall revolt have its re-birth in the hearts of the people, and they shall cry, "No more war," and it shall be, for, *Vox populi, vox Dei*—the "voice of the people is the voice of God"—and "God desires the death of no man."

Then shall the people seek to fill the empty void in their hearts, and they will pray their heavenly Father to send them light, that they may live, and not destroy life. And the voice of the preacher shall be heard again, and people shall hearken unto it, and light will break in upon their darkened minds, and they will sing and rejoice, for the "dayspring from on high has dawned," and soon shall reach the meridian, when all flesh shall glory in the love of God, and walk by its light in His paths. The true love-light will be in their eyes, and they will seek to serve one another, and in so doing serve God to the development of a greater humanity and the brotherhood of man.

"New arts shall bloom of loftier mould,
And mightier music thrill the skies;
When all our life shall be a song,
And all the earth a Paradise."

Shelley, Idaho, U.S.A. AUBREY PARKER.

MAN'S DECEPTIVE STRENGTH.

"IT is customary to speak of man as stronger than woman, though this is half true, half false; for although he is stronger of frame and muscle and more active, he is of markedly weaker constitution, less resistant to the enemies of life. And this difference seems native and intrinsic, not due to externals or to chance arrangements of society; for already in infancy the man-child is more open to the attack of mortal disease; where one hundred girl babies die in the first year of life, our census shows that there die about one hundred and thirty boys.

"In the sense-organs there is a difference closer to what we know of mind, and which is not wholly in accord with the common thought that women are more sensitive than men. They are more delicate of touch, and can perceive certain tastes, notably sweet, at a low degree that escapes the man, although for salt and sour and bitter, as well as for smell in general, the evidence is not so clear. In Miss Nelson's experiments in California the men were able to hear fainter tones, and for all but one of several pure colors of the spectrum the men, contrary to the popular belief, detected the color at a lower intensity than did the women.

"But beside this difference in the senses when they are normal,

serious defects of eye and ear come far more often to the man and to the man-child. Color-blindness, which is usually innate, and is therefore not to be ascribed to the manner in which man lives and works, is about tenfold more frequent among men than among women. Blindness pure and simple is also more frequent among men. Of the number reported totally blind in our country, about 20,000 are male, and 15,500 are female. As proof that this great excess of the male blind is not due entirely to the greater danger in men's work, there is a great excess of males among those blind at birth. The most serious defects of hearing also occur oftener among men; for of those reported in our census as totally deaf, there are thousands more males than there are females."—GEORGE MALCOLM STRATTON, in the *Century*.

FROM THE MISSION FIELD.

Branch Reopened.—Elders James T. B. Mason and Herman K. Danielsen are now located in Birkenhead, for the purpose of reopening missionary work there. Meetings have been held for the past few weeks at 70a Argyle Street, every Sunday, with fair attendance, by elders located in Liverpool. The Sunday meetings will be continued, and other gatherings may be held, if deemed necessary. The Birkenhead saints will appreciate the labor of the elders in their city. The address of Elders Mason and Danielsen in Birkenhead is, 31 Olive Mount, off Church Road.

Successful Bazaar.—A Sale of Work was held at Durham House, 295 Edge Lane, Liverpool, by the sisters of the Relief Society, on December 6th, 1916. President George F. Richards gave an address on Relief Society work, and spoke of the results achieved by the sisters in Great Britain. Sister Mary Gardner opened the Sale of Work with a few remarks, and was presented with a basket of flowers by Sister Josephine Richards. The bazaar was well attended by saints and friends, and the sum of £15 5s. 5½d. was realized, which is to be used for the benefit of the poor and needy. The color scheme was white and green, both in the sisters' dresses and in the room decorations.

WINIFRED MAY ANDREW, Secretary.

Baptisms.—On Thursday, January 4th, 1917, a baptismal service was held at "Deseret," 152 High Road, South Tottenham, London, N. (London conference), at which four souls were added to the fold of Christ. Elder Arnold G. Holland, and Elder Henry J. Stagg (local) officiated. The new members were confirmed immediately after, and later they attended our regular Thursday evening service.

A baptismal service was held at the Latter-day Saints' Chapel,

corner of Ellesmere and Lyons Road, Sheffield (Sheffield conference), on January 5th, 1916, when two souls were added to the fold. President John Holmes spoke on the principle of baptism, and Elder Wilford F. Burton officiated. President John Holmes explained the reception of the Holy Ghost, after which both the candidates were confirmed members of the Church.

DIED.

PLEWIS.—At Lower Stoke, Kent (London conference), December 21st, 1916, Beatrice Ann Goodsell Plewis. Deceased was baptized May 31st, 1893, by Elder N. S. Cook, and confirmed the same day by Elder W. Simons. Sister Plewis died a faithful member of the Church.

CONINGSBY.—At St. Albans, Herts. (London conference), December 16th, 1916, Christabel Coningsby, the beloved daughter of Edwin G. and Christabel Sutcliffe Coningsby. Deceased was born February 21st, 1911, at Camberwell, London; blessed by Elder William J. Jolliffe (local) on December 16th, 1916.

BOUSFIELD.—At Darlington (Newcastle conference), January 1st, 1917, Jane Ann Bousfield. Deceased was born December 25th, 1854, at Swaildale, Yorkshire, England; baptized September 23rd, 1906, by Elder J. G. Riches, and confirmed same date. Sister Bousfield lived and died a faithful Latter-day Saint.

ROBB.—At Rembrandt House, Colwyn Bay, Ireland (Irish conference), December 5th, 1916, Sarah Robb, aged 80 years. Deceased was baptized October 5th, 1902, by Alexander M. Faddis, and confirmed the same day by Elder William F. Murphy.

MCCORMICK.—At Belfast, Ireland (Irish conference), December 22nd, 1916, Esther Greenough McCormick, aged 33 years. Deceased was baptized June 25th, 1904, by Elder Heber J. Burgon, and confirmed June 26th, 1904, by Elder John S. Colbert. Sister McCormick leaves three small children to mourn her loss.

JOHNSON.—At Nuneaton (Birmingham conference), December 25th, 1916, Emily Johnson. Deceased was born April 7th, 1865, and was baptized and confirmed May 13th, 1906, by Elder William Lindsay. Sister Johnson died a faithful Latter-day Saint.

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